world. If there were no elements of the objective world
there would be no elements of consciousness. If there were
no elements of consciousness, there would be no elements of
the objective world. No form or entity is possible from only
one of the two sides. This *(i.e.,* the concrete reality) is not
many (but one). As the circumference of the wheel of a car
is placed on the spokes and the spokes on the nave, so are
these elements of the objective world placed on the elements
of consciousness and the elements of consciousness placed
on life. This life is the conscious Self, blissful, unfading and
immortal. He does not increase by virtuous action, nor
does he decrease by vicious action. It is he who makes
that individual do virtuous deeds whom he wishes to lead
up from these worlds. And it is he who makes that indi-
vidual do vicious deeds whom he wishes to lead down (from
these worlds). He is the Guardian of the world. He is the
Sovereign of the world. He is the Lord of all. One should
know him thus—{t He is my Self/'

The teachings of Indra given above are of such supreme
importance that I am prompted to quote below the con-
clusions drawn therefrom by Tattwabhushan than whom none

in the present day has made a deeper research into western and eastern idealism :—

" By seeing the fundamental unity of subject and object Indra reaches the true Infinite which is neither beyond the finite nor an aggregate of unites, but shines in every finite as its support or ultimate truth. It is the supposed absolute distinction, without unity, of subject and object which divides the world, divides reality and prevents the dividing understanding from grasping the Infinite, the ultimate Reality, beyond which there is nothing. This ultimate Reality is the Subject-Object beyond which nothing is known and nothing can be conceived. However, this view when properly understood, effectively disposes of Yajnavalkya's Subjective Idealism with its corollaries of the impermanence of knowledge and the final merging of the finite in the Infinite. Subjective Idealism of all forms, ancient and modern, belittles the objective aspect of reality. This seems to be contingent and changeful, while the subjective aspect seems necessary and per-